World Alliance News Letter

Vol. XXV, No. 1 January, 1949

Divine Purpose and Human Goals for 1949

Does history have meaning? Is there a divine purpose guiding the affairs of men? Do the ends of God overarch the human "wrecks of time"?

To such questions, a legion of the world's peoples, held fast by despair, hidden or overt, answer in the negative. For them our era is like "a tale told by an idiot, full of sound and fury, signifying nothing" — or at best signifying futility in the social, economic, political, and international fields. T. S. Eliot in "The Hollow Men" tersely voiced this mood of our epoch:

"This is the way the world ends,
Not with a bang but a whimper."

No one with even minimal insight into the terrifying depths of our disintegrating world can deny the attractiveness of this counsel of despair. Assuredly the times *are* out of joint. The statesmen are fumbling in the international arena. The arms race is accelerating. And western civilization is in utmost peril.

Nevertheless, to succumb to a mood of hopelessness, however black the dark night of our age, is to luxuriate in an adolescent melancholy. It is to stamp "purposeless" onto human existence, to write "meaningless" over all human history.

Prophets of high ethical religion have taken a sharply different tack. Their down-to-earth realism takes into account man's tragedy and misery. But their comprehension of man's predicament has never altered their faith in the ultimate triumph of God's purpose for mankind.

Buttressed by this faith we can push aside the extreme reluctance of contemporary man to think about the future. We can go beyond his apprehension that more than sufficient unto the day is the evil thereof. We can look ahead and even chart a course. Among the objectives that can contribute to the establishment of world order and international peace, the following appear to be basic during the coming year:

Work, both as individuals and groups, to create a public opinion solidly behind the United Nations. Only with the concerted backing of the world's peoples can the UN machinery be effective.

Support the United States in asserting its moral leadership, with a positive program directed against the world's fear, hunger, sickness, ignorance and poverty. Our country should authenticate its leadership by exercising its influence in these positive ways and not simply by depending upon the use of sheer power. Democracy will thus take the initiative and no longer find itself always on the defensive.

Cooperate with our Government in perfecting a workable plan through the United Nations for the control of all instruments of war, including the atomic bomb.

Continue to feed the hungry. Experience gained through the constructive measures of the European Recovery Program so far warrants the expansion of this plan as rapidly as possible to global scale. The principle to be emphasized is that this is democracy in action. We are helping people to help themselves.

Urge our people to cooperate with the efforts of the State Department to enlighten the people as to its policies and to make those policies represent the combined will of our citizens. We commend the State Department for its sincere support of the United Nations and for its efforts to establish peace.

Encourage the 81st Congress to enact more liberal, non-discriminatory Displaced Persons legislation. We should urge the Congress to change the present law at the earliest possible date, so that a larger number of DP's can enter our country, irrespective of race, religion, or political affiliation.

To work with consecration for these objectives is clearly the responsibility of this nation's religious forces. Our basic belief in the dignity of the individual as a child of God and the oneness of mankind under God the Father, commits us to action. Such action should implement our faith on a community, national, and international scale. It further expresses our belief that the hidden divine purpose in human life and history can and ultimately will be made manifest, despite the demonic drives of man that produce world chaos.

Only men and women of faith, moved by the anguish of our times, can strive with lively hope for future objectives. Knowing but transcending the despair of our century, they persistently transform "things as they are" through wise political and social action; for they are rooted in the eternal order, the source of man's high destiny. Stoutly resisting this generation's tendency to identify all values with the present, their acts of reconciliation foretell the healing of the nations.

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Items of Interest

Discussion Meetings at Hunter College

Beginning on January 16th and continuing on Sunday evenings through March 13th, the Church Peace Union will sponsor a series of nine discussion meetings at Hunter College in New York City. Eminent authorities in the fields of science, philosophy, and religion will lead the discussions on the general subject, *The Nature of Man.* Among those participating will be Dr. Edmund W. Sinnott on *Man's Place in Nature as Seen by a Biologist;* Dr. John S. Bonnell on *Religious Disciplines*; Dr. Ordway Tead on *The Social Sciences*; Dr. Brand Blanshard on *Psychology and Psychotherapy;* and Dr. Gardner Murphy on *Man and His Destiny.* Dr. Lewis Mumford will lead the final discussion period on *Summary and Synthesis.* Programs and tickets can be obtained from the Church Peace Union ($3.00 for the series; single tickets, 50 cents).

Dr. Voss Resigns from Church Peace Union

Dr. Carl Hermann Voss, Extension Secretary of the Church Peace Union and World Alliance, has recently resigned his position with these organizations. During his five years of service, Dr. Voss has also been Editor of the *World Alliance News Letter.* The members of the Editorial Board wish to express their appreciation for his efficient and untiring leadership in editing the bulletin and to wish him much success in his future endeavors.

Results of the General Assembly Session

The Church Peace Union is cooperating with the American Association for the United Nations in laying plans for its fourth annual Conference on the results of the General Assembly Session. This all-day meeting will be held on Saturday, January 22nd, at the Grand Ballroom of the Hotel Roosevelt in New York City. We urge members and friends of the Church Peace Union and World Alliance to participate in this important conference which will be addressed by prominent national and international leaders. Further information can be obtained from the AAUN, 45 East 65th Street, New York 21, N. Y.

Race Relations Sunday — February 13th

In connection with the annual observance of Brotherhood Month, the Department of Race Relations of the Federal Council of the Churches of Christ in America has recently issued a message for Race Relations Sunday, February 13th, 1949. This message emphasizes the need to recognize "in our own nation the unrighteousness of segregation and such racial injustices as denial of the right to vote; the actual inequality of the so-called 'separate but equal' opportunities in education, health, public services, racial discrimination in employment; racial restrictions in housing, and sometimes the use of law and violence to enforce these practices". To assist churches in their programs for Race Relations Sun the Department of Race Relations (297 Fourth nue, New York 10, N. Y.) has prepared a packe material including suggestions for worship services up-to-date information on the American Ind American Negro, Japanese-Americans, and Spar speaking people in the United States. The pric 10 cents.

Message from France

The French Council of the World Alliance, recent bulletin, states that it is in hearty accord the change in name and broadening of objective adopted by the meeting in New York City last J Following are extracts from the bulletin sent ou the French members by the Rev. Jules Jézéquel:

"We declare ourselves ready to cooperate with Christian faiths and, in a general manner, with gious faiths of all kinds and all the countries of world. It is our intention to try to influence pu opinion in such a way as to develop among all r and countries true justice and love on the intang bases of law, feelings of mutual good will, of un and concord. The French branch of the World ance for International Friendship through Relig will call itself *International Friendship,* and its bu tin will be published under this name.

"The *Geneva Protestant,* in its July-August is speaking of the World Alliance, says: 'Its foun were in advance by a generation, if not by two three, of their time.' This is perhaps true, bu should not frighten us. It does not frighten the au of these few lines. As a worker from the first day the Alliance, I know by personal experience tha has often encountered misunderstanding if not op sition. But it persevered and overcame the barrie nationalism. It has created among its members a and sincere friendship. It has justified itself.

"The French Council asks of its members to (1) nify their approval of the new and enlarged mover and (2) implement this approval by striving energy and perseverance to enlist new members.

"There are many who refuse to limit their belie the things that they can see with their own eyes hear with their own ears and touch with their hands. Such people believe also that they are wor for the overthrow of those barriers which divide human race into clans, tribes, and sects, and into c tries which are often enemies one of another. We opening a field of activity to all of them what their religious outlook or point of view. We beg t to give us their valued help if it is only their s support and their fervent good wishes."

China in Travail

Dr. William Hung, Chairman of the Provisional Committee for the World Alliance for International Friendship through Religion, Professor of History at Yenching University in China, writes of conditions in his country today and its needs for the future:

Communism in China is today strong enough to threaten the very existence of the National Government. President Chiang Kai-shek's efforts of twenty years to suppress the communists must now be declared a failure.

All communists ascribe their success to the "inspiring" example of the revolution in Russia. Many adherents of President Chiang blame the inadequacy of American aid to account for his failure. The ideological bond — the unity in vision, direction, and discipline — is strong enough to be winning. The material bond between the givers and the receivers of money and munitions is weak, so weak that it reaps, instead of victory, only failure and ingratitude.

The overwhelming majority of the Chinese people are uneducated, uninformed, and inarticulate. They know and care very little about conflicts in ideologies and power politics. The civil war is not of their making. They have no real choice of one side or the other. All loud propaganda or high-sounding enactments notwithstanding, neither side gives them any more consideration than to force them to exhaust their sweat and blood for the war.

National Government Lacks Morale

The civil war is the creation of the educated minority, especially the half-educated and the wrongly educated portions of it. Comparing the strength of the two sides, one may observe that even now the National Government commands a superiority over the communist rebellion in such considerations as the size and wealth of the territory and population under political and military control, the size and equipment of the armed forces, the number of technically trained men in civil and military employment, and the position in diplomatic alignments. Despite such superiority, the National Government has been losing. Why? The communist rebellion has the stronger, while the National Government has the weaker morale.

The top few among the communists have almost a fanatical unity of devotion to the cause of world revolution of which China is to be, as Soviet Russia has been, an inseparable part. If the rest of the people do not share this unity of devotion, they are at least bound by the unity of fear, the fear of being declared and "liquidated" as an enemy of the cause or as a running dog of capitalism, imperialism, or feudalism. A ruthless terrorism of spying, "trial" and punishment that respects none of the bourgeois loyalties of religion or ethics, has made the fear overwhelmingly real. Under the communist regime, a person will either show evidence of belief or be made to realize that the cause of the revolution is supreme and that the individual is of very little importance. What the top few say, boast or threat is rarely doubted.

President Chiang and his close associates have shown recently a familiarity with Confucian classics. They seem, however, to be unaware of a fundamental concept of Confucian statecraft. Confucius taught that a government must have sufficient food, sufficient defense, and the complete confidence of the people. "Suppose it is not possible to manage all three," asked one of the disciples, "which might be abandoned first?" "Defense," answered the master. "Suppose one of the remaining two had to go," continued the disciple. "Let go food," said Confucius. "No government can stand if its people do not believe in it."

Communist Violence and Nationalist Inefficiency

By a continuous multiplicity of laws and regulations that are difficult to enforce and easy to evade, by empty promises and wrong predictions that have to be constantly revised, and especially by the unjust and unnecessary arrests of school youths (a procedure that alienates the sympathy and respect of most students), the National Government has driven its own people to doubt its wisdom and power. They have become accustomed to disbelieve what it has to say. Breakdown in fighting and working morale naturally follows.

Among the better educated Chinese, many still prefer the National Government as the lesser of two evils. Communistic ideology is frankly against religion. The advocacy of the use of violence as an instrument of progress is, from the standpoint of Chinese ethics, unsound and unnecessary. Moreover, they fear that the communist control of China might be a contributing factor to bringing about another world war. Until the United Nations can prevent war with an adequate police force, an armed peace can be maintained between two contending leaderships if the preponderance of might is on the side that is habitually unwilling to strike the first blow and not on the side that ideologically advocates the use of violence. Despite its intentions, the National Government has not made China other than a source of worry and disappointment to the one side. A communist control of China might effectively bring the enormous potentiality of China's territory, manpower, and natural resources to the other side, which might then be tempted to regard itself as strong enough to call for a showdown by force. Among the better educated Chinese, those who have enjoyed the hospitality of American schooling especially abhor the thought that China might be made to fight against its best friend.

(Continued on next page)

They are therefore reluctant to give up the hope that the National Government might reform to save itself. In China's long history, numerous dynasties have fallen, simply because of the breakdown in morale. In rare instances, a breathing space was obtained and a renaissance brought about wherever a drastic reform took place. The emperor issued a self-accusing edict in which he humbly acknowledged all the military defeats and administrative failures and blamed himself unsparingly for having been wrongly advised and assisted. Where boasts and threats failed to impress, such a humble confession was believed. When it was followed with a sweeping change for the better in the top layers of the civil and military personnel, a new morale was born and the dynasty had a new lease of life.

Able Young Leaders Support Nationalist Cause

For every young, vigorous, honest, able, and technically educated man in the service of the communist rebellion, there are several employed by the National Government. On the communist side such persons are in positions of responsibility and given opportunities to perform their duties free from much bureaucratic red tape or supervisory interference. In the National Government, they are generally in the third or fourth bracket to handle the ever-lengthening military and civil red tape or to wait upon the pleasure of the higher-ups. With few exceptions, these higher-ups have vainly occupied the positions of power and authority too long and should be replaced by the younger men who may be expected to reorganize the governm and engender a new morale.

Even severe critics recognize President Chiang patriotic, courageous, and upright man. If he frankly and humbly acknowledge his failure and true cause of the breakdown of morale in his gov ment, he is still the best man to bring about the nee reform. Good and able young men, though frustr in his government, have not run away because have not completely lost hope in his leadership. I will give them real opportunities and no interfere they are likely willing to do their best. The old hig ups who should be dismissed, if not punished, generally those who owe their positions to his placed confidence and their flattery calculated to m him believe that he always makes the wisest deci and the best choice. He is therefore the best ma remove them and to command them not to make trouble for those who replace them.

It is erroneous to think that only money and m tions are needed to help the National Governn put an end to the communist rebellion. A new mo is needed, and can be brought about by nothing s of a drastic reform. A friendly power, interested in maintenance of the National Government in Ch may indeed wisely promise some aid in money munitions as an inducement to such needed ref and give it as an encouragement for its progress. give aid without the real assurance of reform is wasteful and not helpful. A friend in need is a fri indeed. It is important to know what the need reall

1948 General Assembly Meetings

Mrs. Edgerton Parsons, member of the Executive Committee of the World Alliance, writes of her experiences and impressions in attending the UN meetings in Paris this fall:

The quality of our American delegation gave me the greatest pride, for they were all distinguished and able representatives. Ambassador Warren R. Austin, head of the delegation, represents the best of New England. Dr. Philip Jessup, the international lawyer, thoroughly understood the business before the Assembly and could both aid and advance it. Mr. John Foster Dulles, equally sympathetic and informed, spoke well.

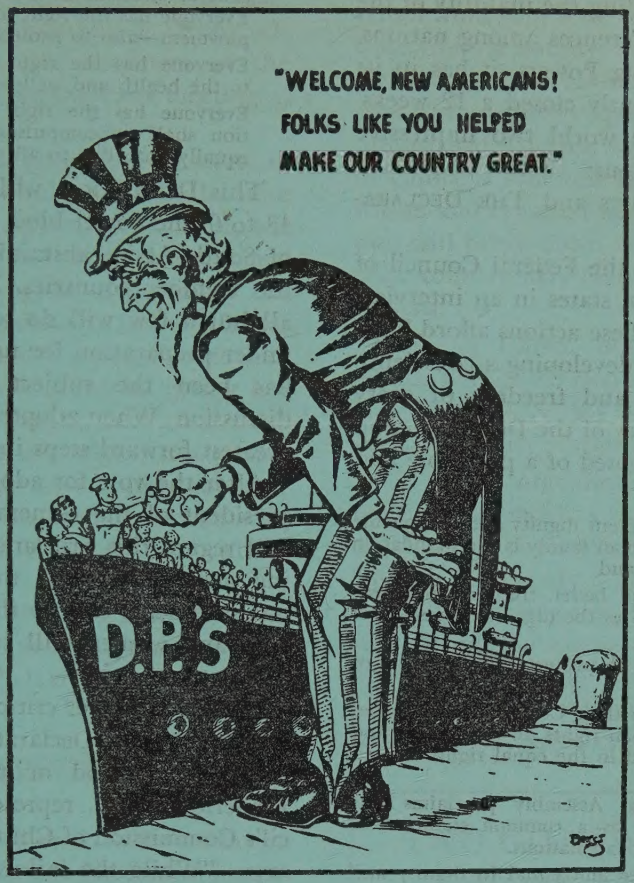
Mrs. Eleanor Roosevelt was a popular figure and a devoted attendant at all the sessions. We found that of all the official delegates there, there were only seven women; among them, besides Mrs. Roosevelt, Mrs. Begtrup of Denmark and Mrs. Pandit of India were most outstanding. An interesting occasion was Mrs. Roosevelt's speech at the great hall of the Sorbonne when she spoke, in fluent French, of her responsibilities as chairman of the Human Rights Commission. The high officials of the Sorbonne and of the French Government were present, and accorded her spe honor.

One of our most interesting interviews was Mr. Averill Harriman, who spoke frankly and formatively about the ERP and assured us of excellent cooperation he had and of his convic of the success of the effort.

During the Assembly two subjects were discu most frequently: the case of Israel and the Berlin ation. Both of those, I think, in spite of dark cl now, can be solved without war. In fact, the solu is partly achieved now in the acceptance of the t and the all too slow but still persistent negotiat about the Berlin Air Lift. A psychological optim seemed to prevail at almost every session I atten

It should be noted that the United Nations Cha is a multilateral treaty to which the United Stat a party and which, therefore, imposes on all citize patriotic and civic duty toward the UN. We wo can make the United Nations succeed. We m daily ask of ourselves: "What have I done toda abolish war?"

FOCUS> on the Churches' Work for World Order



Further Help to DP's

It is important that your Representatives and Senators, be informed of your interest in a workable law for the admission of D. P.'s. Many liberals feel the present act is inadequate and does not reflect the warm-heartedness and generosity of the American people.

"The most serious defect of the bill is the discriminatory provisions which will exclude from this country the bulk of the Jewish people in DP camps. . . . Many Catholics . . . are also directly discriminated against."

—President PHILIP MURRAY in his report to the CIO Annual Convention, Nov., 1948.

The following points must be considered if the Displaced Persons Act is to be liberalized:

1. The limiting of eligible DP's to those persons in camps prior to December 22, 1945 broadened to include DP's entering camps as late as April, 1947.

2. The admission of DP's on a non-quota basis.

3. The removal of the discriminatory provision that 40% of DP's admitted must come from annexed territories.

4. The elimination of the preferential provision that 30% of DP's admitted must be agricultural workers.

5. The deletion of the requirement that DP's must be assured of jobs and housing before admission. (This is *not* required of regular immigrants.) Guarantees against DP's becoming public charges should be retained.

6. Raising the limit of 205,000 DP's to be admitted, to 405,000.

—Summarized from a memorandum of the Citizens Committee for Displaced Persons

Many national organizations have gone on record as favoring a change in the present D.P.A. The United Council of Church Women supports legislation to admit a more equitable number of DP's. The Federal Council of Churches of Christ in America would "remove barriers (in the present DP act) which retard the entire resettlement program". The American Federation of Labor favors removing "all racial and religious discriminations" from the Act.

Our democratic duty is to inform ourselves of the facts, to decide just what legislation is desirable, and to make our views known to our law-makers.

On the Political and Humanitarian Fronts

UN GENERAL ASSEMBLY ON HUMAN RIGHTS

Whatever may be said regarding the inability of the United Nations to resolve differences among nations, and particularly among the Big Powers, it has in its General Assembly, which recently closed a 12 weeks' session in Paris, given to the world two impressive and epoch-making declarations: THE UNIVERSAL DECLARATION OF HUMAN RIGHTS and THE DECLARATION ON GENOCIDE.

Bishop Stamm, president of the Federal Council of Churches of Christ in America, states in an interview with President Truman that these actions afford hope that the world community "is developing a conscience about the inalienable rights and freedom of every man". An analysis and summary of the Declaration on Human Rights, which is composed of a preamble and thirty articles, follows:

WHEREAS recognition of the inherent dignity and inalienable rights of all members of the human family is the foundation of freedom, justice and peace, and

WHEREAS freedom of speech and belief, freedom from fear and want have been proclaimed as the highest expression of the common people, and

WHEREAS human rights should be protected by the rule of law, and

WHEREAS the United Nations in their Charter have affirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women,

NOW, THEREFORE, the General Assembly proclaims this Declaration of Human Rights as a common standard of achievement for all peoples and all nations.

All human beings are born free and equal in dignity and human rights.

Everyone is entitled to these rights without distinction as to race, sex, color, religion, political opinion or economic status.

Everyone has the right to life, liberty and security of person.

No one shall be held in slavery.

No one shall be subjected to inhuman or degrading treatment.

All persons shall be entitled to equal protection before the law.

No one shall be subjected to arbitrary arrest or exile.

Every man charged with a penal offense shall be presumed innocent until he is proved guilty after a public trial in which he has had adequate guarantee for his defense.

Everyone has the right to freedom of movement and residence within the borders of his state or country.

Everyone has the right to seek asylum in other countries.

No man may be deprived of his citizenship or nationality or denied the right to change either.

The family is the natural fundamental group unit of society and is entitled to protection by the state.

Everyone has the right to own property and shall not be deprived of his property without due process of law.

Everyone has the right to freedom of thought, conscience and religion, and shall have the right to manifest his religion in both teaching and worship, both public and private.

Everyone has the right to freedom of opinion and expression. Also to receive and impart information regardless of political frontiers.

Everyone has the right to peaceful assembly.

Everyone has the right to take part in the government of his country, either directly or through freely chosen representatives.

The will of the people shall be expressed in periodic and general elections at which all citizens are entitled t
Everyone has the right to work and a free choice of l
ployment—also to protection against unemployment.
Everyone has the right to a standard of living ad
to the health and well-being of himself and his fami
Everyone has the right to education. Elementary
tion shall be compulsory and higher education sh
equally accessible to all on the basis of merit.

This Declaration, which was adopted by a vo
48 to 0, the Soviet bloc, Saudi-Arabia, and the U
of South Africa abstaining, has yet to be ratifi
the member countries. It is believed, however,
all but a few will do so. The Declaration has
under preparation for nearly three years; each p
has been the subject of extended thought
discussion. When adopted, it will represent one
greatest forward steps in all of history.

After the vote for adoption, Dr. Evatt of Aust
president of the General Assembly, stated: "H
will regard this proclamation as one of the outs
ing achievements of the United Nations sinc
establishment. It is to this document that millio
men and women will turn for hope, guidance
inspiration."

One of the chief criticisms which has thus far
leveled at the Declaration, is that it contain
reference to God or to man's divine origin
Frederick Nolde, representative of the World
cil's Commission of Churches on International A
says: "While the failure to recognize God's rel
to human rights will disappoint many Christian
other religiously-minded people, it must be re
that the United Nations is composed of nations v
in widely different conceptions of God and
Divinity are held. A large majority of the comm
would undoubtedly have favored a reference t
Creator, but they were reluctant to force their
on others." He then adds: "An expression of fait
emerge in political organizations only when
churches have measuredly succeded in their distin
task — the bringing of men everywhere to faith
a profession of faith."

The members and friends of the Church
Union and the World Alliance will rejoice not o
the adoption of this Declaration, but also in th
that even before the United Nations was establ
the churches of all countries recommended t
Commission on Human Rights be created as an
gral part of the new world organization.

Also, the Commission to Study the Organizati
Peace, on which both the Church Peace Unio
the World Alliance were and are represented, h
early as 1942, made a similar recommendatio
had drawn up its own Bill of Human Rights.

In a later issue of the *News Letter* the resoluti
Genocide will be similarly analyzed.

Mrs. Roosevelt's Work on Human Rights Commission

The New York Times in its issue of December 13th, pays editorial tribute to Mrs. Franklin D. Roosevelt for her splendid contribution as chairman of the Human Rights committee during the Paris meeting of the General Assembly.

Quoting Dr. Evatt, "She has raised a great name to an even greater honor." The words of the Declaration are not quite all that Mrs. Roosevelt worked for, but they do mark a real beginning of that great democracy towards which the normal progress of humanity has so long marched. Eleanor Roosevelt, bravely facing the enemies of freedom, patiently trying to reconcile differences among the friends of freedom, giving her time and strength when she might well have been resting, stands in the forefront of a mighty movement. She is an outstanding example of unselfish devotion to a great cause. We all welcome home a woman who spoke so well for all of us, and for the tradition which we cherish.

A letter from the Church Peace Union and the World Alliance has been sent to Mrs. Roosevelt congratulating her in the name of all friends of peace and progress.

Program Suggestions

Displaced Persons

The Search. Produced by Metro-Goldwyn-Mayer, the first post-war feature picture to be filmed in the American zone of occupied Germany. The story of a Czech mother and son, separated from each other during the war. A beautiful and stirring presentation of the post-war struggles of victims of Hitler's persecutions against the background of devastated Germany. Four professional actors, including Aline MacMahon and Jarmila Novotna (of the Metropolitan Opera Company) are joined by personnel selected "on the spot" to make this film. Ivan Jandl, the nine-year-old boy who is seen in the central role of Karel Malik, was "discovered" while singing with an amateur group of children at a radio station in Prague. A representative of your church, synagogue, or discussion group might urge your local theater to schedule a showing of this film if it has not already been announced for showing in your city.

Churches and the Displaced Persons. Specific things which individuals and local churches can do to help the DP's. December first issue of *Together,* a newsletter published by the Council for Social Action of the Congregational Christian Churches (289 Fourth Avenue, New York 10, N. Y.). An analysis of U. S. Government action, up to the present, to help solve the problem of Displaced Persons, with suggestions for necessary legislation for the future. Single copies are free; quantities, 2 cents each.

China

Peiping Family. A 16 mm. film distributed by Julien Bryan's International Film Foundation. Available on rental from your local film library. A story of a middle class Chinese family, showing a fine blending of traditional Chinese customs with western ways. Emphasizes China's great respect not only for the aged but for the learned. Carries the message that the Great Wall of China is symbolic of the centuries of fear, superstition and isolation which the children of this generation will break down with courage and knowledge, so their country may take her rightful place among the nations.

News of China. Bulletin published every second month by United Service to China (1790 Broadway, New York 19, N. Y.) Secretary of State George Marshall, Honorary National Chairman of USC, states:

". . . This organization is not concerned with the political or military struggles now in progress. In contributing to its efforts, Americans will not only be lending desperately needed assistance to a courageous and long-suffering people, but will be making a definite contribution toward the lasting peace which is the hope of civilization throughout the world." United Service to China will add to its mailing list the name of anyone interested in receiving news of China.

TWO GIANTS and ONE WORLD

A Discussion of Soviet-American Relations

A 96-page booklet by
A. William Loos
THE CHURCH PEACE UNION

Published by
THE FRIENDSHIP PRESS

Programs for the Churches and Synagogues
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Suggested Reading

The West at Bay by Barbara Ward. Norton, New York. 1948. 288 pages. $3.50.

Is Western Union desirable? If desirable, how can it be attained? What is America's role, economic and political, in a federation of western European countries? Can the ERP plans be carried out? Can the U.S.A. avoid a depression? These and many other moot questions are discussed by Miss Ward in this brilliant and earnest plea for increased national and international economic planning. One of the most important and timely of the 1948 books.

Home from the Cold Wars by Leslie Roberts. Beacon Press, Boston. 1948. 224 pp. $2.50.

A Canadian report, candid and honest, on what the common people are thinking in both camps waging the cold wars. Roberts inveighs against Uncle Sam's high-handed way of dealing with allies, his short-sighted negative anti-communist crusade, his failure to comprehend the Canadian, British, western European, or Russian mind. That the kind of world in which we are to live is largely dependent "on the type of leadership and outlook developed by the U. S." is a dominant theme in this forthright book.

The Shaking of the Foundations by Paul Tillich. Scribners, New York. 1948. 186 pp. $2.50.

These profound sermons aim to interpret the theology of an original thinker who has made a tremendous impact on American religious life. Out of the depths of twentieth century tragedy and frustration, Tillich finds a basis for *ultimate* hope in the stark, uncomfortable realism of the Christian Gospel. Uncompromising judgment on superficial, self-satisfied contemporary life is tempered by the mercy known only to one who has insight into the mysteries of divine love and grace.

No Place to Hide by David Bradley. Little, Brown & Co., Boston. 1948. 182 pp. $2.00.

A minor classic like Hershey's *Hiroshima,* this diary of a doctor on duty at the Bikini atomic bomb tests, though written with scientific detachment, nevertheless has on the reader the effect of an evangelistic tract calling to repentance a generation living in a world fouled by the of the atom. The achievement of the scientists "has become a judgment against self". Through his absorbing personal ac packed with human interest details, Bradley home several inescapable facts: there is fense against atomic weapons, there are nc factory countermeasures and methods of tamination, the persistence of radioactiv leased by the bomb may affect the land a people for centuries.

Changing China by Harrison Forman. Crown lishers, New York. 1948. 337 pages. $4.00.

The author is a veteran newspaper and correspondent, having reported the China for the *New York Times* and the National casting Company. From his wealth of expe he has compiled an excellent handbook on He outlines China's history from 3000 B. date and discusses the country's econom population problems, her attempts at indu ization, and her social organization. The ground supplied is invaluable for those int in modern China's dilemma.

China: The Land and the People by Gerald F field. William Sloane Associates, New York. 194 pages. $5.00.

Dr. Winfield, Director of United Serv China and Secretary of the Associated Bo Christian Colleges in China, is no amateu lyst of the country where he lived and work research biologist for thirteen years. The has divided the book into two parts. He the first part, described China as she is, wi challenging and frightening problems. The part develops Dr. Winfield's suggested long program for the reconstruction of China. struction along democratic lines is vital security of American democracy, the autho

RECOMMENDED MAGAZINE ARTICLES

Catholics and Socialists. A Discussion between G. L. and George La Piana. (*The Nation,* December 11, 1948.)

High Policy and the Atomic Bomb by Bradley Dew *lantic Monthly,* December, 1948.)

Stalin on Revolution by Historicus. (*Foreign Affairs,* 1948.)

World Alliance News Letter

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